



E 1655



THE,  
**VEDĀLA CADAI,**  
BEING THE  
TAMUL VERSION  
OF A  
COLLECTION OF ANCIENT TALES  
IN  
THE SANSKRIT LANGUAGE;  
Popularly known throughout India,  
  
THE VETĀLA PANCHAVINSATI.

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## PREFACE.

IT is several years since I translated from the Tamul the following tales, called the Vedàla Cadai (Vetàla Cat'hà, Sans.) partly for amusement and partly for the sake of keeping up a knowledge of the language in which they were written. I subsequently presented my version to the Royal Asiatic Society, under a belief that it might prove useful to any one engaged in the study of the Tamul language, and it has lately attracted the attention of the Oriental Translation Committee, who have been pleased to give directions for its publication.

The *Vetàla panchavinsati* is, as we are told by Wilford (Asiat. Res. vol. ix. p. 117), one of those works in which are to be found the history of Vicramàditya and Sàlivàhana.

It is, according to that author, a section, in common with the *Sinhàsana Dvātrinsati*, of the

*Vīṭhat-cat'ha*; but neither he, nor any of the European authorities since he wrote, have offered any conjecture respecting its date.

In the absence, however, of positive evidence to the contrary, it seems probable that a work so complimentary to Vicramāditya's wisdom and prowess was intended as a piece of flattery, and therefore composed during his lifetime; and with respect to the particular monarch referred to, it would seem, according to Wilford, to be Vicramārca, the immediate successor to Bhartrihari, who was younger brother, and I presume successor, to Vicramārca, from whom the Samvat era, commencing fifty-six years before Christ, takes its date. Wilford says of the Vicramarca in question, that "he chastised the *Vetāla Deva*, or the king of the devils, and made him his slave, who then related to him twenty-five curious stories, to be found in the *Vetāla panchavinsati*." He appears, therefore, to be thus identified with our hero.

Wilson (see preface to his Dictionary, p. 13), is of opinion, that the real date of Vicramāditya's reign is still a desideratum in Indian history; and Colonel Tod tells us, in speaking of certain in-

scriptions found at the ancient city of Avanti, or Ujjayani, that the dynasty of which they are the memorial is the Prāmāra, and that the regal chair of the Prāmāra was fixed in Avanti long before the Christian era. Vicramāditya, from whom the Samvat era dates, was therefore not the first conspicuous monarch who wielded the sceptre in this ancient city. Colonel Tod further remarks, that of the different works or remnants of those which relate to this family are the *Vicrama Charitra*, the *Vicrama Vīḍsa*, and the *Vetāla panchavinsati*, familiarly known, and which is a mere collection of fables. (Transact. of the R. As. Soc. vol. i. p. 207 et seq.) He does not, however, offer any observations on their probable date.

I have never seen the original Sanscrit *Vetāla panchavinsati*; but from the passages quoted by Wilford from the *Vṛīhat Cat'hā*, I am inclined to doubt whether the Vedāla Cadai, the Tamul version, has adhered with exactness to the original; nor, indeed, could the tales which are here offered to the public, with any propriety be called a history, or even be cited as elucidating any one real circumstance of Vicramāditya's reign.



That they are, however, substantially that series which are generally current throughout India as the *Vetàla panchavinsati*, I think apparent from the following notices of manuscripts which we find in the " Descriptive catalogue of the Mackenzie collection."

" The Tamul version, on palm leaves, of a series of twenty-four tales very generally current through India, and originally Sanscrit, supposed to be narrated by a goblin, or *Vetàla*, to Ràja Vikramàditya ; by Kankalanjan, p. 222, vol. i.

" The *Vetàla panchavinsati*, Sanscrit, a series of tales told by a *Vetàla*, or demon, to Vikrama, vol. i. p. 112.

" The *Vetàla panchavinsati*, Telugu paper, a collection of twenty-five tales, told by a *Vetàla*, or demon, to Vikramàditya, translated from the Sanscrit, vol. i. p. 342."

Why the Tamul version should consist of only twenty-four tales, while the Sanscrit and the Telugu contain twenty-five, I am unable to explain ; unless by supposing that the sixth story, which contains in reality two, has with some variation been divided in the original.

That other discrepancies would be found,

could the Tamul be compared with the Sanscrit, we may presume, from the following quotation from the *Vrihat Cat'ha*, which is evidently a different, though equally obscure version of the very confused introduction to the Tamul tales.

“ In the tenth section of the *Vrihat Cat'ha* we read that Vicrama-césari was prime-minister to Mrigancadatta, king of Pátaliputra. The king used to wander by himself through the woods, where he often lost his way, seemingly through some infirmity, and his prime-minister used to go in search of him. It happened once that he could not find him, and passing near a holy place, called Brahma-st'hala, he saw a Brahman sitting under a tree near a well. Vicrama-césari approached the holy man, who forbid him to come near, as he had just been bitten by a venomous snake ; but Vicrama, who was well acquainted with the medical art, soon cured him. The Brahman, willing to show his gratitude, asked him why he did not aspire to power and dominion. Vicrama-césari seemed willing enough, and asked him how this could be effected. The priest replied, ‘ perform the pújá in honour of the great Vetàla, or the devil, and

you will obtain from him whatever you wish, and you will become like Vi-sama-saila, with the title of Tri-Vicrama, who had the *sidd'his*, or power of working miracles."

"At Pratishtáná, says the Brahman, on the banks of the Gódáveri, reigned Tri-Vicrama-séna, the son of Vicrama-séna. He was thus called, because he possessed *acrama*, *pracrama*, and *vicrama*, three synonymous words, implying energy in a great degree. A Brahman used to come very often, and presented him every time with a flower, in which was concealed a jewel of great value. The king respectfully received the flower, and afterwards threw it away into a corner, where they all remained neglected and undisturbed. At last the king accidentally discovered a jewel, and searching into every flower found in every one a gem also. When the priest came again he asked the reason of this strange circumstance, and what he meant by it. The Brahman informed him, that if he would come alone to a certain place, which he pointed out, he would then reveal the whole mystery. The king did not fail to go on the appointed day, when the Brahman informed him, that before he

could unfold this secret, it was necessary that he should go into an adjacent grove, where was a corpse hanging upon a tree: 'cut the rope,' says he, 'and bring the dead body to me.' The king, though very unwillingly, was obliged to comply; and having cut the rope, he placed the dead body upon his shoulders; and, on the road, a spirit that was in it spoke, and related five-and-twenty stories, to amuse and deceive the king; when, at the end of each story, the corpse flew back to its tree: and every time Tri-Vicrama went and brought him back, and being at last irritated, he took care he should no more escape. Then the spirit informed him, that the Brahman wanted to destroy him and usurp his throne. For this purpose, he was going to perform some magical rights, in which a dead corpse was absolutely necessary; and that this was the reason why he had insisted on the king bringing him a dead body. Tri-Vicrama, being satisfied with the truth of this information, put the Brahman to death; and Mahadeva appeared to him, saying, 'Thou wert before Vicramaditya, a portion of my own essence. I have now generated thee in the character of Tri-Vicrama, to destroy

the wicked ; and ultimately thou wilt be Vicramàditya again ; and when thou diest in that last character, thou wilt be re-united to me.' This alludes, according to the learned, to the two *milleniums* of Vicramàditya. This legend is a little obscure, and the compiler seems to have jumbled together the legends of Vicramàditya and Sàlivàhana ; though of the latter no mention, by name at least, is made." (As. Res. vol. ix. p. 125.)

If this account be compared with the Introduction to the Tamul Tales, we shall see sufficient resemblance to convince us that the one was derived from the other, yet sufficient difference to prevent our relying on the translation as scrupulously accurate. We must not, therefore, expect that any light will be thrown on Vicramàditya's history by the present offering. That history seems replete with difficulties and confusion, both of dates and persons, although there is no subject which has occupied more fully the attention of learned Orientalists. It is foreign to my purpose, even if I had original information on the subject, to enter into it on the present occasion ; but as those who read

these tales may possibly wish to know something of the celebrated dynasty to which the hero of the *Vedāla Cadai* belonged, I would beg to refer them to Colebrooke's Preface to the *Amera Cosha*;—Wilkins's Translation of the Inscription at Buddha-Gaya (Asiatic Researches, vol. i. p. 286);—Wilford's Papers in the same work, and especially the Essay on Vikramāditya and Sālivāhana (vol. ix. p. 117);—H. H. Wilson's Preface to his Sanscrit Dictionary;—and Colonel Tod's Paper on an Inscription at Madhucarghar (1st vol. Trans. R. A. S. p. 211).

The copy of the *Vedāla Cadai* which I possess is on paper, and was transcribed for me from one on palm leaves, which individually could lay no claim to antiquity. It is written in the common dialect, and like most translations from the Sanscrit (which are made by Brahmans, who despise Tamul literature), in a very careless style, and with no very scrupulous attention even to orthography.

The English version, which was at first literal, in order to answer the purpose for which it was originally made, I have now so far altered, as to render it, I hope, intelligible to the general

reader. If I have not done more, or have even occasionally failed in doing this, it will, I doubt not, be indulgently considered, that the difficulty of converting one language into another increases as the remoteness of affinity between them, and that no two languages can be more dissimilar, either in construction or rhetorical genius, than Tamul and English.

There is another and more formidable difficulty than that of the language, which presents itself to the European translator of any Oriental work. The standard of delicacy, both in thought and expression, which varies so much even among neighbouring nations, is so different in the East from that by which we measure decorum, that they are sometimes not to be reconciled by the most circuitous periphrasis. One whole story has been omitted, from the impossibility of effecting this end, together with a considerable clause of another, fortunately not essential to its point. With regard to the rest, I have not hesitated to make such alterations as seemed requisite on this ground.

Some may think that the formula at the beginning and end of each tale might with ad-

vantage have been omitted, or but once repeated ; but I have preferred following the original, in order that the English reader may be placed under the same circumstances as the Hindu, with whom the repetition is considered essential ; and also that each tale may be found complete in itself, by those who do not take the trouble to read the whole series.

To the text I have here and there added a few notes, explanatory or illustrative. They are far too common-place to be of service to any but those who take up the translation without any previous knowledge of Hindu subjects. To the Oriental scholar I would not venture to offer them, being fully conscious that, after so many years' absence from India, during which I have been engaged in other pursuits, I can have nothing to remark that he will not have anticipated.

In the orthography of Oriental names I have adopted the well-known system of Sir William Jones. That system, although inadequate to the representation of the Tamul language generally, will answer sufficiently well in the present instance, since the words to be transferred to the



European character are for the most part proper names of Sanscrit derivation.

Of the general merit of the tales themselves, perhaps, I ought to leave the reader to judge for himself; yet, for my own sake, I may be allowed to observe, that the plot is obscure, and that that obscurity does not depend on me. The motive of Sândasîlan in coming to court is not apparent. We can scarcely make out whether the Vedâla be friendly or hostile to Vicramâditya; and there seems to be no sufficient reason why the king's success in solving his questions should end in his escape, and why, on the contrary, the king's failure in the last story should lead to the accomplishment of his wishes.

The individual tales seem rather abstracts than finished productions, and may possibly, in the original Sanscrit, have been more highly wrought. They are, however, novel in character, and by no means devoid of ingenuity; and at all events, if not laying claim to much merit in themselves, may be regarded as illustrative of the notions and customs of the Hindus. That they are not without worth in their estimation, however, we may infer, from their being so

popularly known, and from their having been translated into all the dialects of India; and these circumstances have doubtless claimed for them the attention of the Oriental Translation Committee.

For any errors that may be found in my version, I would intreat indulgence, on the consideration that I have not offered myself as a volunteer, but have been enlisted, though certainly not unwillingly, in the service of the Committee, who having been pleased to order the publication of my manuscript, it has only remained for me to endeavour to render it not wholly unworthy of their selection.



## VEDÀLA CADAI.

“How was that?” said the mighty Indran. To which Nàradan replied: “On a certain occasion, whilst I’suran and I’suri were indulging in social retirement, the latter, turning to her lord, requested him to relate to her a collection of stories, such as never were nor ever would be heard in all the world. He immediately complied with her desire; when a Siva-Brahman, overhearing his narrative, communicated it to his wife, who divulged it to her relations, and it thus became publicly known. No sooner was I’suri made acquainted with this circumstance, than turning to I’suran: “I asked thee,” said she, “for such a narrative as the whole world could not furnish; instead of which, thou hast palmed upon me a set of tales which are in every body’s mouth.” He instantly perceived, by means of his omniscience, what had occurred, and pronounced a curse on the tell-tale Siva-Brahman, that he should be transformed into a *Vedàlam*.\* The affrighted Brahman ventured to inquire

\* *Vedàlam*, a kind of goblin, the precise form of which, as presented to the imagination of the Hindus, I do not find described. From the position, however, which the *Vedàlam* is represented in these Tales as

when he might hope that Tsuran would remove the curse, and permit him to approach his holy feet. Whereupon the Deity deigned thus to reply: "By whomsoever the questions contained in these tales shall be answered, by the same shall thy curse be removed. The Brahman instantly assumed the form of a *Vedālam*, and was transported into the midst of a wilderness, where he remained suspended, head downwards, on a *Muruca*\* tree.

The curse was removed by king Vicramāditya, who after completing his happy reign, attained eternal bliss, in the days of Sālivāhana. The vedālam also went to Cailāsam,† where, in his proper form, as a brahman, he

assuming, it is probable that their notion is that of a being resembling a bat, the only animal familiarly known which is in the habit of remaining suspended head downwards on the branches of trees. Those who have been at Madras must recollect having seen, in their evening rides along the Mount Road, many of those large vampyres, usually called flying foxes, hanging from the upper branches of the banyan trees with which that beautiful road is lined. That European fancy has invested the vampyre with supernatural and malignant attributes is familiarly known.

\* *Muruca* tree. (*Erythrina Indica*, Willd.) This forest tree bears a very long pod, containing dark-coloured roundish beans. Its flowers are of a beautiful red colour; the bark is prickly. The wood is employed by the *Muchis* in making light boxes, sword-scabbarbs, children's toys, idols, and the like; it is also used for rafts and canoes, being light and easily worked. The thorns with which the stem and branches of this tree are studded, would not a little enhance the difficulty and pain of the undertaking in which Vicramāditya will presently be found to have engaged.

† The Vedālam having been a Siva-Brahman, was translated, when he attained eternal bliss, to Cailāsam; for the Hindus suppose religious distinction to be kept up after death, and even a separate heaven

remained in the enjoyment of happiness. Such is the account which Nārada\* gave Indran of the origin of the following narrative :—

Once on a time, during the government of Vicramāditya, there was a certain Muni,† named Sāndasilan, who was in the daily habit of bringing a pomegranate to court, after presenting which to the King, he again took his departure. One day, when he had deposited the fruit according to his custom, the King's son espied it, and, carrying it away, offered it to a crab, whose name was Singari. The crab was in the act of eating it when there fell from it a shower of inestimable jewels, which it had contained. No sooner did the monarch perceive this, than he made inquiry for all the pomegranates that had been presented; whereupon the treasurer brought them, and placed them before his Majesty. Upon splitting each of these fruits, Vicramāditya was astonished to find that they too, in like manner, contained jewels. He then began to reflect that no attention had ever been shewn the Muni; so, turning towards him, he inquired what might be his pleasure. The Muni replied

to be set apart for the two great sects—the followers of Vishnu and those of Siva. The former inhabit Swerga, the latter Cailāsam.

\* Nārada, being the bard of heaven, is properly employed in reciting tales.

† The Muni is defined to be a holy sage, endowed with more or less of a divine nature, or having attained it by rigid abstraction or mortification. See *Wilson's Sanscrit Dictionary*.

as follows:—"I have some business which I will mention, on condition that you will promise to perform it." The King gave his solemn assurance that he would do so; upon which Sāndaśilan, deeming it a good opportunity to make his wishes known, requested the King to meet him at the burning-ground on the day\* preceding the new moon, at the hour of midnight. The king consenting, dismissed the sage. When the day preceding the new moon arrived, the monarch took his bow, put on his sandals, girded himself with the black cincture, plaited his hair in the warrior's braid, rubbed his body with holy ashes, and, armed with the eighteen kinds of weapons, went forth at midnight to meet Sāndaśilan. The Muni rejoiced to behold him, and said, "All hail, oh Vicramāditya! The matter for which I summoned thee hither is as follows: On the topmost bough of a Muruca tree in the wilderness, there hangs suspended a Vedālam, whom no man has succeeded in taking. Thou art a mighty warrior, into thy hands shall he fall. It is my desire that, at all hazards, whether by force or stratagem, thou shouldst seize him, and bring him bound into my presence."—"That will I do," replied the King; and having taken leave of the sage, he entered the far-extending wilderness in search of the Muruca tree. This at length he found, and having espied the Vedālam suspended head downwards on one of its loftiest branches,

\* Literally, "The 14th day in the dark half of the month."

he siezed and bound him, and throwing him over his shoulders, was bearing him away, when the Vedālam thus addressed him : "Hear me, oh king ! In order to beguile the time during our long journey, I will tell you a story ; on condition that if you do not solve the question which it propounds, I shall inflict a curse on you, by virtue of which your head \* shall be cleft in twain." The King undertook to furnish a solution to his story, upon which the Vedālam began as follows :

### FIRST STORY.

" IN a city called Devapuram there was a king whose name was Pradarpavudānan, who had a son called Vajramahidan, and this sovereign's minister also had a son. These two youths were in the habit of amusing themselves, once a month, with the diversion of hunting, roving through dark groves and thick plantations. On one of these occasions, the prince espied a nymph who was amusing herself by bathing in a tank situated in the midst of a forest : he instantly became enamoured of her. The damsel, too, as soon as she beheld the prince, was rivetted to the spot on which she stood, not even moving her eyes or closing her eyelids, so desperately

\* It does not appear in the sequel that this curse is fulfilled, unless it be considered to apply only to this single story ; for though, on the failure to solve the question proposed in the last story, the king was directed to take the Vedālam to Sāndasilan, yet the Vedālam himself, so far from cursing him, gives him advice how to avoid the death which Sāndasilan designs for him.



was she smitten with him. After they had thus intently gazed on each other for some time, the maiden stretched forth her hand, and plucking one of the lotoses which were flowering on the tank, applied it to both her eyes, then bit it with her teeth, and placed it on her leg. Again she plucked a lotos, which she pressed to her bosom, and then placed it on her head. Having made these signs, she departed and went to her city. Upon this the king's son called the minister's son to him, and detailing all the signs which had been made demanded their interpretation. The minister's son replied, ' Oh, ' prince, her plucking the lotos and applying it to her ' eyes, signifies that her dwelling is at Cannapuram;\* ' the biting it with her teeth, signifies that her name is ' Padmābadi;† the throwing it on her leg implies that ' her father's name is Cālingarāyan;‡ her pressing it to ' her bosom means that if you will pay her a visit she ' will embrace you; and her placing it on her head tells ' you to come to her with the utmost secrecy.§ Such is ' the interpretation of these signs.'

“ The prince, on hearing what the minister's son said, returned to his city greatly delighted, and leaving his

\* The city of eyes; *can* being the Tamul for an eye.

† Because she put the lotos, *padma*, between her teeth; thus, as it were, pronouncing her name.

‡ *Cāl* in Tamul signifies the leg, and the title of *rāyan* implies that he was a king. *Cālinga* is an elephant. The princess indicates only the first syllable.

§ Under the rose!

elephants, horses, troops and suite, set out accompanied by the minister's son to seek the city where the damsel dwelt. They alighted at the house of an old matron who was in the habit of tying nosegays for the princess, and after having won over the dame to their interests, they related to her all the circumstances respecting the signs which had been made at the tank of lotoses, and sent her to the king's daughter. She accordingly saw Padmāhadi, and told her all the particulars which the prince had mentioned. No sooner was the princess made acquainted with them, than by way of a sign, she dipped all her fingers in a paste\* of sandal dust, and striking the old woman on the cheek, drove her away. Deeply afflicted, the messenger returned to the king's son; and showing him the marks of the blow she had received, with lamentation and weeping exclaimed, 'Is it to murder me that you have sought?' The other, on perceiving what had happened, concluded that the damsel was unpropitious to his suit, and was much exasperated; but the minister's son seeing the impression made by the communication, comforted him by saying, that the prin-

\* This paste is made by rubbing a piece of sandal wood on a granite stone sprinkled with water. The preparation thus obtained forms a cosmetic, in very general use, being smeared over the body for the sake of the scent. There is an imperfect double meaning conveyed in this sign, for *Chanda* is one name in Sanscrit for the moon (though *Chandra* is that in more common use), and *Chandana* is the Sanscrit for sandal wood: so that while the ten finger-marks indicated the ten days, the *Chandana* gave a hint respecting the moon's appearance. There is a further double meaning in the next sign, which will not bear explanation.

cess meant to indicate that he was to return in ten days, when there would be moonshine.

“On the eleventh day, having made their peace with the old woman, they sent her again to the princess. No sooner had she announced her purpose than the princess flew into a passion, and dipping three of her fingers into a mixture of *Cungumam*, struck the old nurse upon the breast and drove her out by a secret way, different from that by which she had entered. The matron returned, and made known how she had gone and delivered her message to the princess, and how the princess had beaten her and driven her out by a secret passage. The minister’s son, perceiving that the prince was afflicted with the deepest sorrow, explained to him that the damsel would receive him in three days; and that she had dismissed the messenger by a secret way, in order to show that he was not to come by the entrance usually frequented.

“The prince, on hearing what the minister’s son said, rejoiced greatly; and on the fourth day, having anointed himself with fragrant musk and other perfumes, he adorned himself with garlands of flowers, and aided by the light of the moon, passed along the concealed passage and visited the king’s daughter, whom he embraced with the greatest delight. For ten days they continued fondly united in the bonds of love, so that the prince forgot the minister’s son. At the expiration of that time, however, he was overcome with sorrow at the following

reflection: 'I, who never before was separated for a moment from the minister's son, have now abandoned him, in consequence of my vehement passion for this damsel.' The king's daughter perceiving this, turned to the prince, and thus addressed him: 'Wherefore is it that your highness is no longer happy, as you have hitherto been for so many days past; what is the cause of your present affliction?' The prince replied: 'Hear me, my charmer.\* My dear friend, the minister's son, has ever been my faithful follower. Never before was I parted from him even for a single day, and now for the last ten days have we been separated. This is the cause of my affliction; this, and this only, occupied my thoughts.'

"On hearing these words the royal virgin rose in secret anger, and calling aside her waiting women, who were in attendance, commanded them to bring poison; and having mixed it with some cakes that were at hand, she brought and presented them to the prince, saying, 'Take these cakes and give them to the minister's son; request that he will eat them, and then conduct him hither.' Upon this she dismissed him. So the prince, taking the cakes, presented them to the minister's son, and told him to eat them. The minister's son, on receiving the cakes, looked at them, and then regarding the prince said, 'Do you mean to poison me that you have

\* Literally, "nectared honey."

‘ thus brought me these cakes ?’ The prince, on hearing him utter these words, stood astonished, and his mind was roused to anger while he made the following reflection :  
‘ Shall he dare to speak thus insolently to me ? Instead of receiving and eating with pleasure what I, in the kindness of my heart, have brought and presented to him, this, forsooth, is the mode in which he addresses me !’ The minister’s son perceiving this, rose up, and having gone out, brought in a dog, before which he placed the cakes. No sooner had he devoured them than he fell into convulsions and died ; which, when the king’s son perceived, he clasped the minister’s son in his arms, assuring him, at the same time, that he was ignorant of the treachery which had thus been practised. They then both consulted together, and the minister’s son thus spoke : ‘ Has she not been planning my destruction ? Now will we, by some wily stratagem, contrive to carry her off to our own city. Do you return and tell her that you have seen and spoken to me, and presented me with the cakes ; then let her retire to repose, and when you have ascertained that she is fast asleep, take off the pearl necklace which she wears around her neck, and then in the mid space between her breasts make an impression with the nails of three of your fingers and come away.’ So saying he dismissed him, and the prince, who consented to the proposal, went and related the circumstances which had been agreed on to the king’s daughter. He affected the same regard for her as ever, and passed his time as be-

fore in her society; then watching his opportunity, when she fell asleep he took off her pearl necklace, and having dug his three fingers into the middle of her bosom, so as to leave three marks, he came away.

“ No sooner had the dawn broke than the minister’s son assumed the garb of a devotee, and the prince pretended to be his relation; and having proceeded to the burning-ground, they took their station there as persons performing penance. Then the minister’s son told the prince to take the pearl necklace, and to proclaim it for sale, and if any one should offer a price for it, to make excuses, so as to have an opportunity of hawking it about near the gateway of the palace. ‘ The king,’ said he, ‘ will then call you to him, and will ask you the value; when you are to reply, that you do not yourself know its worth, and you are then to conduct the king to me.’ The prince being thus dispatched, cried about the necklace for sale; and as he was passing by the gateway of the palace, the sovereign of that city called to him and demanded the price of the necklace. To which the other replied: ‘ Listen, oh king! If you want the necklace, there is a yogi\* performing penance in the

\* The yogi is a devotee who performs the act of meditation called *yoga*, which is the spiritual worship of God, or union with the Supreme Being by means of abstract contemplation. The method of performing it is described in the *Gīta*, as “ sitting on Cusa grass, with the body firm, the eyes fixed on the tip of the nose, and the mind intent on the Deity.” In the *Tantras* a fanciful operation is prescribed, by which the vital spirit seated in the lower part of the body, and the ethereal

‘ burning-ground, to whom if you go, you can talk to  
 ‘ him respecting its value and become its possessor.’

“ So the king arose and went to visit the yogi performing penance in the burning-ground; to whom, after making obeisance, he said : ‘ This necklace is extremely  
 ‘ beautiful, tell me, therefore, I pray you, by what means  
 ‘ it came into your possession ?’ The penitent replied :  
 ‘ Hear me, oh king ! Since I have been performing  
 ‘ penance in this burning-ground, there came hither, on  
 ‘ one occasion, a very beautiful damsel in the middle of  
 ‘ the night, who drawing forth a burning corpse placed  
 ‘ it before her, and after tearing it in pieces, devoured as  
 ‘ much as she could eat,\* after which she immediately  
 ‘ returned to the city. In this manner she made a con-  
 ‘ stant practice of glutting ; when, one night, in order to  
 ‘ make myself acquainted with her station in life, I took  
 ‘ my *Shūlāyudam*,† and, just as she was in the act of de-  
 ‘ vouring a corpse, dug it into her bosom, and at the same  
 ‘ time demanded who she was. Much alarmed, she took  
 ‘ off the pearl necklace which was on her neck, and  
 ‘ presenting it to me as a bribe, intreated that I would  
 ‘ not divulge the circumstances that I had witnessed.

spirit placed in the head, are supposed to be brought into combination in the brain, when the devotee becomes united with Brahme. See Wilson’s Sanscrit Dict. word *Yoga*.

\* Literally, “ ate her bellyful of it.”

† The *Triśūla*, or trident, one of Siva’s weapons, which is usually carried about by his worshippers, who have devoted themselves to a life of penance. See *Moor’s Hindu Pantheon*, p. 36 and 48.

‘ She told me that her name was Padmābēdi, and that  
‘ she was unable to satisfy her appetite unless by tearing  
‘ in pieces and devouring human bodies. After this  
‘ she departed.’

“ Having concluded this extraordinary relation he placed the necklace in the king’s hands; who had no sooner heard his account than he was seized with horror, and returning to his palace, immediately sent for his daughter, and commanded her to expose her bosom that he might look upon it. He then showed her the pearl necklace, and demanded whether it did not belong to her. Upon this she became covered with confusion, and hung down her head in affliction. The king perceiving this, related all the circumstances to his prime minister, demanding at the same time what punishment was adequate to such an offence. The minister replied, that it was a womanish act to execute a female, and that therefore it would be most proper to drive her out of the country into banishment. Accordingly the king, having consented, turned her out of the city, and drove her into the forests.

“ Just at that juncture the prince and minister’s son reassumed their former dress, and visiting the king’s daughter carried her off, and returned with her to their own city.

“ After she was gone the king pined away with grief for his child, and sunk under her loss, and the queen, finding that she was deprived of her husband and her



daughter, yielded her life also, a victim to her affliction."

"To whose charge, therefore," demanded the Vedālam of Vikramāditya, "should be laid the guilt of their death?" Vicramāditya replied, that the minister's son had acted in conformity with the commands of his prince; but that the minister of the deceased king had, without due investigation, advised the banishment: the guilt, therefore, lay with that minister.

Upon hearing this decision, the Vedālam immediately loosed his bonds, and bounding away, escaped to the forest, and mounted on a lofty branch of the muruka tree, where he suspended himself, as before, head downwards.

## SECOND STORY.

VIKRAMĀDITYA again seized the Vedālam, and, having bound him, was bringing him along, when he related the following story:—

"In an Agrahāram\* named Brumhachakram, there was a Brahman named Satshobiyan, who had a daughter called Sinniyāl, to whom three young Brahmans came with proposals of marriage. One of them saw the

\* An *agrahāram* is a village inhabited solely by Brahmans.

damael's eldest\* brother, and requested his (younger) sister in marriage, to which he signified his assent: another saw the maiden's mother, and begged of her to permit the solemnization of her daughter's marriage with him, to which she promised her consent: the third made his proposition to the girl's father, who gave his consent to him. Thus each made his proposal without the knowledge of the others, and all three came to assert their right. Whilst they were disputing together, the damsel, from extreme anxiety of mind, died.† The father and mother, elder and younger brothers, with her other near relations, assembled, and with weeping and wailing mournfully took the body to the burning-ground, and after finishing the performance of all the customary religious ceremonies, committed it to the flames.

"The three young Brahmans, who had come for the purpose of lighting her funeral pile, were greatly afflicted. Of these, one remained guarding the ashes which were left by the fire; another took the bones, and went on pilgrimage to the Ganges; the third set out on his travels, and whilst he was wandering about the world, came to a certain Agrahāram, and asked for food at the house of a Brahman. They consented to

\* The Tamuls have distinct epithets: for an elder brother or elder sister, *tamayan* and *tamayal*; and for a younger brother and younger sister, *tambi* and *tangachi*. These words somewhat resemble the French aîné and cadet, with their feminines.

† Literally, "went to the gods."

give him a meal. During his stay there, the Brahmani woman of the house fell into a passion with her child, and pushed it into the fire, so that the child was burned to death; which the Brahman, who had come in to take his meal, perceiving, said, ‘Shame on thee, Brahmani, thou hast murdered thy child; I will not take food in thy house.’ The woman, by the charm called *sisupābam*, recreated the body, and, by the incantation called *sanjīvi*, restored it to life. She then placed the child by her side and proceeded to set on the meal. The Brahman was greatly astonished, and with earnest entreaties persuaded the Brahmani woman to divulge to him the charm of *sisupābam*. After having also instructed himself in the *sanjīvi* incantation, he set out and came to the burning-ground. There also came the Brahman who had performed the pilgrimage.

“Then he who had remained on guard observed that all the bones were missing. Upon this, he who had taken away the bones with him on the pilgrimage to the Ganges, said that he had brought them back with him, and produced them. Then he who had gone on his travels took the bones and the ashes, and having created out of them the body, by virtue of the charm *sisupābam*, gave life to that body by the *sanjīvi* incantation. The damsel immediately arose and assumed her former appearance, upon which, each of them asserted his right to marry her, until their quarrel rose from words to blows.”

“ To whom, therefore, of those three,” demanded the Vedālam of Vicramāditya “ ought she to be wife ?” The monarch replied, “ He who took the bones with him on pilgrimage to the Ganges should be considered as her son ; the resuscitator, as her father ; he who remained watching in the burning-ground must therefore be her husband.”

No sooner had the Vedālam heard these words than he loosed his bonds, and bounding away as before, ran off and mounted the muruca tree, where he remained suspended head downwards.

### THIRD STORY.

AGAIN Vicramāditya mounted the muruca tree, seized the Vedālam, bound him, and was bringing him along, when he related the following story :—

“ Listen, oh Vicramāditya ! There is a city called Angādesam, where there lives a Brahman named Adivishnu, who has two sons.\* Whilst one of them, named Yogadānan, was paying his respects to the king, his majesty sent for the other, and asked each in what he excelled. One of them replied that he was an accomplished epicure ; the other that he was skilled in sleeping. The two sons having thus given different answers, the king, in

\* In the original the Brahman has three sons, but the task of the third son does not admit of publication. It is not essential to the point of the story.

order to try their abilities, commanded that at the house of a certain Brahman\* a meal should be prepared for the epicure. So, after he had eaten it, he visited the king, and complained that the victuals stunk of dead bodies. Upon making inquiry, it proved that they had made use of rice† which had been grown in soil that was manured with the ashes of a burning-ground. The king was greatly rejoiced.

“ He then sent for him who was skilled in sleeping, and ordering a bed to be placed on a couch, had it stuffed with flowers deprived of their stalks. Upon this the Brahman slept, and on rising came and complained that he felt sore all over his body. The king, on hearing this, commanded female attendants to make an examination; and, after a diligent search according to his orders, they told his majesty that they had found one hair among the flowers. The king was greatly rejoiced, and gave both the Brahmans employment near his person.

“ Now,” said the Vedālam to Vicramāditya, “ which of these two shewed the greater talent?” Vicramāditya replied, “ that the epicure judged with all his senses about him, and that therefore the sleeper shewed the greater talent.”

On hearing this, the Vedālam loosed his bonds and ran away to the muruca tree.

\* We find here that the epicure, being a Brahman, was sent to the house of a Brahman to try his skill, and that the king was not present.

† Literally, “ rice in the husk,” for which the Tamuls have a distinct name.

## FOURTH STORY.

VICRAMĀDITYA approached the foot of the tree, mounted, seized the suspended Vedālam, bound him, lifted him up, and was in the act of bearing him off, when he related the following story.

“ Listen, oh Vicramāditya ! there is a certain city named Uchini (Oujein), where there dwelt a Brahman by name Arjunaswāni, and he had a very beautiful daughter whom he brought up in seclusion.\* At that time three persons, named Nyāni, Vicramanyāni, and Sūran, hearing the fame of her beauty, came to offer themselves to her in marriage. The father promised that on one of them he would bestow her ; but in the meantime a giant came and carried off the damsel. Her father and mother fell in consequence into the deepest affliction ; which Vicramanyāni perceiving, promised that he would furnish a chariot, provided a person could be found who would mount it and proceed to conquer the giant. ‘ Do you construct and produce your chariot,’ said Sūran, ‘ and I will undertake the conquest.’ So Vicramanyāni constructed a car, which by means of machinery was capable of flying through the air, and after having embellished it, presented it to Sūran.

“ Then Nyāni, by the eyesight† of knowledge which

\* Literally, “ in a cave.”

† I have preserved this phrase literally, because it seems peculiarly expressive of such a species of knowledge as enables its possessor to perceive future or distant occurrences.

he possessed, pointed out the place whither that giant had taken the damsel.

“Sūran, after having properly equipped himself for the fight, mounted the chariot, and went and fought a fierce battle with the giant. At length, having succeeded in cutting off his head, he placed the damsel in the chariot and brought her back to her parents.”

“Of those three persons, to whom,” said the Vedālam, “ought that damsel to be given in marriage.” Vicramāditya replied: “To speak from innate knowledge, and to construct a chariot by mechanical invention, are not such mighty acts. He \* who conquered the giant and brought away the damsel was the greatest; she should be his wife.”

No sooner had the Vedālam heard this than he loosed his bonds and mounted the muruca tree.

## FIFTH STORY.

AGAIN Vicramāditya seized and bound him, and having lifted him up was in the act of carrying him away, when he related the following story:

\* That heroism should be made to take precedence of knowledge however great, and of ingenuity however inventive, is characteristic of the state of civilization in India, as well at the present day as at the time when these tales were written. When we further recollect, that in this instance beauty was the prize, the award would probably be justified by the approbation of all ages and countries.

‘None but the brave deserve the fair.’

“ In a city called Somavedicai there was a king named Nīdivangishakedu. For the Bhadracālī,\* who was the tutelār goddess of that king, he had a temple built with every species of pomp and splendour. It was on a certain occasion during the celebration of the festival of the car, when all the people of that district were assembled to witness it, that a certain individual saw among the crowd a damsel, and immediately becoming enamoured of her, looked towards Bhadracālī and thus addressed her, ‘ If thou wilt obtain for me this damsel ‘ in marriage, I will lay my head as an offering at thy ‘ holy feet.’ After making this vow† he communicated to his parents his desire to marry the girl. So they went

\* Bhadracālī, a name of Durgā or Pārvatī, the consort of Śiva. To her human sacrifices were usually offered; and as it was not lawful, unless under very particular circumstances, to sacrifice a female, the story is in strict conformity with Hindu notions. For an account of Cālī, or Bhadracālī, see *Moor's Hindu Pantheon*, article Pārvatī, p. 145; also Sir W. Jones's *Works*, vol. xiii.

† The practice of making vows at a shrine, or before an idol, whether in expiation of sins committed, or in the prospect of abating future evil or obtaining future good, is as common among the Hindus as among the Roman Catholics; and that the feeling is similar is illustrated by the following circumstances.

A Maharatta servant in my employ had a mother who fell ill with rheumatism, whereupon her son vowed a certain number of wax candles to the virgin at St. Thomas's Mount, near Madras, and on her recovery obtained my permission to fulfil his vow. On being asked how he, being a Hindu, came to think of making a vow to a strange deity, he replied with much simplicity, that he had understood that goddess to be very good for the rheumatism, and he was happy to say that he had not been misinformed. Like the Romans, he had no difficulty in admitting another divinity into his calendar.



\* and made inquiry respecting the city where the damsel dwelt, and having gone thither sent for her father and mother, and proposed the match. They both consented. The marriage was accordingly celebrated, and the young man took his bride home to his own city.

“ Sometime afterwards the father of the girl called his son, and despatched him with a request that he would go and fetch his sister. He went, and while returning with her and with his brother-in-law, they came to a Bhadracālī temple, near which there was a tank. Here they drank water and were reclining in the shade, when the girl’s husband said that he wished to pay his devotions to Cālī. So he went to do so; after which, tying the hair of his head to the bough of a tree which was opposite to the temple, he severed his head from his body.

“ Soon afterwards the girl’s brother went to look after her absent husband; and when he found his corpse lying prostrate on the spot whither he had gone, he too, in like manner, fastened his hair to the bough and cut off his head. The girl likewise, finding that neither of the two who had left her returned, went to look for them, and perceiving both her brother and her husband with their heads severed from their bodies, she also, turning towards Cālī, was on the point of cutting her throat, when the goddess, arresting her hand, cried out, ‘ Be not rash! ask whatever gift you please and I will grant it.’ —The girl replied, ‘ I wish my husband and my bro-

‘ther to be resuscitated.’—‘I will raise and restore them to you as you require,’ said Cālī, ‘unite therefore the heads and the bodies together.’ She proceeded to execute the command of the goddess, but by mistake united the heads and the bodies, the wrong one to each. Then Cālī resuscitated them; but no sooner had the girl perceived their faces than she became deeply afflicted.”

“Of these two, therefore, whose wife should she be?” said the Vedālam. To which Vicramāditya replied, “Since the husband’s head was united to the brother’s body, and the brother’s head to the husband’s body, whichever of the two, immediately on perceiving the girl, should pay her attention as his wife, he it is that ought to be her husband.”

The Vedālam hearing this, loosed his bonds, ran off, and mounted the muruca tree.

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## SIXTH STORY.

AGAIN Vicramāditya mounted the muruca tree, seized the Vedālam, bound him, and was in the act of bearing him along, when he related the following story.

“In a city called Valipuram there was a king named Vicramacesari, and he had a son by name Parācramacesari, who kept a favourite paroquet of various colours,\* which could tell the events of the three times—past,

\* Literally “of the five colours.”

to his paroquet, thus addressed him : ‘ Thou, who canst  
‘ tell past, present and future events, say, when shall I  
‘ be married ?’ The paroquet replied : ‘ Oh prince ! in  
‘ the city called Vedapuri there is a king named Mahà-  
‘ daran, who by the performance of a very long penance  
‘ obtained the birth of a daughter, to whom he has given  
‘ the name of Eràcasi, and whom he has educated in  
‘ seclusion. She has now attained a marriageable age ;  
‘ to her you shall be united.’ Such was the conversation which occurred at Valipuram.

“ Now that damsel also kept a paroquet of many colours,\* which likewise understood the events of the three times. So the king’s daughter asked her paroquet whence she should obtain a husband : to which the paroquet replied, that she should, of her own free will, become the consort of Paràcramesari, the son of king Vicramacesari, who resided in Valipuram. This prediction the princess went and communicated to her father, who agreeing in the propriety of the paroquet’s suggestion, placed his daughter in a palanquin, and having ordered proper attendants to accompany her, intimated his willingness to bestow her in marriage on the prince.

“ Accordingly Paràcramesari married the king’s daughter ; and when he and his consort were reposing together in their dormitory he thus addressed her : ‘ We

\* This phrase may also be translated “ of many languages.”

‘ have both happily obtained the object of our wishes ;  
 ‘ our paroquets ought also to be rendered happy by  
 ‘ a union.’ So they placed both the paroquets in one  
 cage.

“ After a little while the male paroquet proceeded to pay court to his companion, when she, with a countenance full of rage, sternly eyed him, saying, ‘ What business hast thou to make so free with me, there is no confidence to be placed in the male sex.’ Upon which the male recriminated, by affirming that there was no trusting to the female sex. Thus the two paroquets fell to quarrelling, which awoke the prince and the princess. Then both the paroquets related to them what had passed, and requested them to settle their dispute. This they consented to do ; and first addressing the hen paroquet, told her to state her reasons for asserting, that men are not to be trusted. Whereupon the hen paroquet replied as follows : ‘ Attend, oh prince ! In a city called Abayastam there was a merchant whose name was Viradavālmigan, and he had a son named Tagadacesaran. This youth had plenty of money, in consequence of which, instead of conducting himself according to the advice of his parents, he spent all the riches which his father had amassed, in following after harlots, and was given up to all manner of folly and licentiousness. His parents rebuked him, and finally drove him from home. For some time he wandered about as a traveller, and at length came to

‘ the house of a merchant named Adagan, who resided  
‘ in the city of Nalagapuram. The merchant invited  
‘ him to remain with him, gave him his daughter  
‘ Alasari in marriage, and presenting him with various  
‘ kinds of jewels appointed him as the manager of his  
‘ property. After he had remained in this situation for  
‘ some time he went and prostrated himself before his  
‘ father-in-law and mother-in-law, and addressing them  
‘ in a tone of the greatest affliction thus spoke: It is a  
‘ long time since I left my father and mother in anger  
‘ with me, I entreat therefore that you will grant per-  
‘ mission to my wife and myself to go and pay them a  
‘ visit, after which we will return hither.

“ ‘ Accordingly they gave them some money and a  
‘ number of jewels, and sent them away. So when  
‘ they had both set out and had gone a little distance,  
‘ the husband turning his thoughts to the strange women  
‘ whom he had known before, meditated deceit. So  
‘ regarding his wife who accompanied him, he said, Oh  
‘ wife, in this dell there are robbers, we will therefore  
‘ take off all our ornaments and carry them carefully  
‘ concealed. No sooner had she, in conformity with  
‘ these directions, stripped off all her jewels, than he  
‘ took her and pushed her into an old well, and then  
‘ went and associated with those strange women. The  
‘ girl, weeping and crying out with a loud voice, some  
‘ travellers who were passing that way perceived her,  
‘ and feeling compassion at her situation they took her

‘ out. She returned to her father and mother, and told  
 ‘ them that her husband and herself had been sur-  
 ‘ rounded by robbers, who plucked off all their orna-  
 ‘ ments, and having made him prisoner drove her  
 ‘ away. This, said she, is the reason that I appear  
 ‘ before you in such a plight. On hearing this they  
 ‘ sympathized with her in her misfortunes, and urging  
 ‘ her not to despair, endeavoured to encourage her  
 ‘ mind. In the meantime her husband took the jewels  
 ‘ and the ready-money, and bestowed them upon the  
 ‘ harlots of his acquaintance ; with whom after remain-  
 ‘ ing for some time, being now empty-handed and with-  
 ‘ out the means of furnishing them with more, they  
 ‘ turned him out of doors, and would no longer permit  
 ‘ him to approach them. He then became miserable in  
 ‘ the extreme, and, with deceit in his heart, went back  
 ‘ to the house of his father-in-law. No sooner did he  
 ‘ see his wife than he retraced his advancing step and  
 ‘ retired, which she perceiving, considered that he did  
 ‘ so through fear, arising out of the crime which he had  
 ‘ committed. So she ran across his way, and after per-  
 ‘ forming prostration with her eight members,\* said,  
 ‘ You have no need to be alarmed. Are you not my  
 ‘ lord, master of your wife, to sell or to keep her, to  
 ‘ give her away, or bestow her in charity? You have

\* This prostration is so called, because the forehead, the chest, the  
 two shoulders, the two hands, and the two feet, are all brought in contact  
 with the ground.

‘ therefore committed no crime. Your servant hath  
 ‘ told her father and mother that robbers plucked off  
 ‘ all her ornaments, and seized and carried you off.  
 ‘ They are expecting your arrival: you need fear for  
 ‘ nothing. Come hither, I pray you. So saying, she  
 ‘ took his hand in the most affectionate manner, led  
 ‘ him in, and presented him to her father and mother.  
 ‘ They both embraced their son-in-law, cheered up his  
 ‘ spirits, and, bestowing on him a further supply of  
 ‘ jewels, entertained him as before in great affluence.  
 ‘ After he had remained with them for a short time, he  
 ‘ again set his mind upon strange women, and desired  
 ‘ to associate with them. Thinking, however, that if he  
 ‘ required his wife, she would not again accompany  
 ‘ him, he took off her jewels while she was asleep, and  
 ‘ slew her. Since he practised such treachery as this,  
 ‘ husbands are not to be trusted,’ said the hen paroquet  
 to the prince.

“ Then the prince, calling the cock paroquet, asked  
 him to detail his reason for asserting that wives were not  
 to be trusted; whereupon the cock paroquet, addressing  
 himself to the prince, spoke as follows:—‘ Once upon a  
 ‘ time, when king Danmacesaran governed in the city of  
 ‘ Arasapuram, there was a *Comutti*\* in that city named  
 ‘ Danavardan, and he had a daughter whom another  
 ‘ *Comutti* came and demanded in marriage, and, whom

\* A particular tribe of merchants.

‘ when he had espoused, he took away to his own country.  
 ‘ He then left her in charge of his father, and went  
 ‘ himself away on commercial business. Having grown  
 ‘ up to womanhood, she availed herself of the oppor-  
 ‘ tunity of his absence, and made it a practice to indulge  
 ‘ in familiarity with a certain Brahman.\* In the mean-  
 ‘ time, after exerting himself for some time in increasing  
 ‘ his fortune, the merchant returned to his father’s city,  
 ‘ and, on the night of his arrival, he and his wife retired  
 ‘ to rest together ; but no sooner did he fall asleep, than  
 ‘ she called her nurse, who acted as her messenger, and  
 ‘ sent her to tell the Brahman, her paramour,† to come  
 ‘ and wait for her behind the house where they were  
 ‘ sleeping. The nurse executed her commission, and  
 ‘ when she had fetched the Brahman and placed him at  
 ‘ his post, came and told her mistress. Now, the watch-  
 ‘ men, who were guarding the city, when they discovered  
 ‘ a man lurking behind the house, thought, as the night  
 ‘ was completely set in, that he must be some robber or  
 ‘ other, and therefore discharged an arrow at him. The  
 ‘ arrow hit the Brahman and mortally wounded him,  
 ‘ when, just at that moment, the *Comutti* girl came out  
 ‘ and called to him ; but, as he remained silent, she  
 ‘ concluded that he was angry with her. She therefore

\* The priests of India, like those of Rome, have the credit of carrying on frequent intrigues with the wives of persons of other castes, and the disgrace attached to the lady in such transactions is much mitigated by the sacred character of the paramour.

† Literally, “ her husband by stealth.”



‘ proceeded to caress him, and, while she was in the act  
‘ of giving him a kiss, her nose chanced to slip into his  
‘ mouth, when unfortunately, in the agony of death, he  
‘ bit it off, and expired. She arose with fear and trem-  
‘ bling, and, on feeling for her nose, perceived that  
‘ it was gone. Being at a loss in this dilemma what to  
‘ do, she was grievously afflicted; so, returning home,  
‘ she untied her husband’s pouch, took out the beetel-  
‘ cutter,\* and rubbed upon it the blood which flowed  
‘ from the remaining stump of her nose. She then cried  
‘ out that the merchant had cut off her nose. Her  
‘ father, on hearing this accusation, went to the seat of  
‘ justice, and demanded satisfaction for the injury which  
‘ his daughter had received. The officers of justice  
‘ carried him before the king, who sent for the *Comutti*  
‘ and demanded his reason for having perpetrated such  
‘ a deed. He replied, whilst I was asleep, my wife,  
‘ who was by my side, cried out Oh! with a loud voice,  
‘ This is all I know of the matter. Upon this the King  
‘ sent for the wife and interrogated her. I committed  
‘ no crime against my husband, said she, that I should  
‘ deserve such treatment. The king became greatly  
‘ incensed. Whatever might have been her crime,

\* The practice of chewing beetel being common in India, every man is furnished with a leathern pouch (*vattuvam*), which contains the implements and articles necessary for the purpose. Among the rest a beetel-knife for paring and splitting the nut (*paecu*), so as to fit it for its place in the midst of a beetel-leaf (*vettilai*) rubbed with quick lime. The quid thus prepared is used as tobacco is with our seamen.

‘ said he, what cause could there be for maiming a  
 ‘ wife? So saying, he delivered the *Comutti* into the  
 ‘ hands of the executioner, to be punished. In the  
 ‘ meantime the watchmen came, and presenting them-  
 ‘ selves before the king, performed prostration, and  
 ‘ stated that they had a petition to make, which they  
 ‘ thus set forth.—Oh, king; listen, sire! Whilst we  
 ‘ were going our rounds through the city, we found a  
 ‘ person crouched down behind the house of this *Co-*  
 ‘ *mutti*, and, thinking that he was a robber, we dis-  
 ‘ charged an arrow at him, and he fell. Whilst he was in  
 ‘ the act of expiring, this *Comutti’s* wife came and called  
 ‘ him, but perceiving that he remained silent, Are you  
 ‘ angry, said she, because I am come so late? So saying,  
 ‘ she embraced him and gave him a kiss. Then her  
 ‘ nose slipped into his mouth, upon which he bit it off,  
 ‘ and expired. She instantly entered her house, and,  
 ‘ crying out, fell to abusing her husband. In proof of  
 ‘ what we say, there is her nose in the robber’s mouth.  
 ‘ On hearing this the king examined the corpse, upon  
 ‘ which he perceived that the circumstances which they  
 ‘ had mentioned were correct. So the king being much  
 ‘ astonished, gave orders that the young woman should  
 ‘ be bound and cast into a fire. On these grounds,’ said  
 the cock paroquet, ‘ I affirm that there is no faith to be  
 ‘ put in the female sex.’

“ Now, therefore, oh prince!” said the Vedālam to  
 Vicramāditya, “ tell me, I pray you, to whom the

greater sin attached in these two affairs?" Vicramāditya replied, "As for a husband, it may be allowable for him to sell and to punish his wife; but such is not the case with a wife." On his saying this, the Vedālam loosed his bonds, and mounted the muruca tree as before."

### SEVENTH STORY.

VICRAMĀDITYA again mounted the tree, seized the Vedālam, bound him, descended, and was coming along, when he related the following story:—

"Listen, oh Vicramāditya! There is a city called Sāhagam. In the days when king Sugrivan ruled there, there was a Brahman named Viravardan, who was a man of mighty valour. He went to the king, and on making him acquainted with his qualifications, an order was issued that he should receive a daily stipend of a thousand pieces of gold. This money he divided into four portions; whereof he devoted one portion to the Gods, one portion to charity, one portion to the support of strangers (hospitality), and one portion to the expenses of his household. Such was the order of his daily expenditure, whilst he himself, night and day throughout the sixty\* hours, kept guard at the gate of the royal palace.

\* *Priætea dies dividitur hic non viginti quatuor horis, sed sexaginta, quas nâjhcicai vocant.*—Numerant autem ipsi triginta *nâjhcicai* sive horas

“Matters were thus conducted, when one day, during a violent storm of wind and rain, the king heard near the city walls the cries of one weeping and lamenting, and on inquiring whether there were any one bold enough to go out at that time and inquire the cause, Viravardan immediately armed himself with all his weapons, and prostrating himself before the king, offered to go himself and ascertain what was the matter. Upon this he immediately set out. The king, wishing to ascertain whether he would really go or not, followed him privately. Viravardan went, and finding a female who was weeping; ‘Wherefore do you weep?’ said he. ‘Who are you? What is your name and country?’ To which she replied: ‘I am the goddess Bhūmidevi, ‘who am sprung from the right shoulder of the mighty ‘king Sugrivan, who rules over this city. Three days ‘from this time death will visit that monarch: if he ‘die, what will become of us? This reflection causes my ‘sorrow.’—‘Oh divine Ammā!’ said Viravardan, as soon as he heard these words, ‘are there no means of averting ‘this calamity?’—‘There are’ said she, ‘provided a ‘person fit to execute them could be found.’—‘I will execute them,’ said Viravardan, ‘name me the means.’—To this she replied: ‘In this field of slaughter the

ab ortu solis ad occasum, et ab occasu ad ortum alias triginta: unde fit, quod tempore aestivo longiores sint horæ diurnæ nocturnis, et è contra hyemali tempore; semper enim eundem servant horarum numerum.—*Beckeri Grammat. Latino-Tamul*, p. 136.

‘ goddess Durgā dwells. If you will sacrifice to her a son of sixteen years of age, death shall not come upon the king.’ On hearing this, he returned to the city, and entering his palace related these circumstances to his wife and children. Then taking away with him his son, he laid him before Durgā, offered up a prayer, and drawing his sword cut his throat. Then, in order that his daughter and wife should not survive this crime, he cut their throats also; after which he yielded his own life.

“ The king, who witnessed all this scene, reflecting that it was on his account that these four persons had died, was just upon the point of cutting his throat also, when Durgā appeared and restored all four to life again. The king, too, unknown to them, returned to his palace, and retired to rest. Viravardan also, having sent his wife, son, and daughter back to their dwelling, went and resumed his station on guard at the palace gate. When day broke the king went to the presence-chamber, and sending for Viravardan, commanded him to relate what had happened in the night. To which he replied : ‘ In conformity with your majesty’s mission I went, and on finding a female, asked her why she was weeping, to which she gave me no answer.’ Then the king was greatly delighted, and after relating to his nobles all that had happened, appointed Viravardan as the manager of all his property.”

“ Which, then,” said the Vedālam to Vicramāditya,

“ of all these five persons rendered the most meritorious  
 “ service.” To which he replied : “ A subject ought to  
 “ conduct himself according to the order of his king,  
 “ and a son, a wife, and a daughter, are bound to listen  
 “ to the commands of the head of the house ; but the  
 “ king instead of acting as owing no obligation to any  
 “ one, was himself also on the point of cutting his  
 “ throat. This was the most meritorious act.”

No sooner had Vicramāditya spoken thus, than the Vedālam loosed his bonds and mounted the muruca tree as before.

## EIGHTH STORY.

AGAIN Vicramāditya mounted the tree, and seizing the Vedālam, bound him, and was bearing him along, when addressing the monarch, he related the following story :—

“ It was in the days when, in the city called Dharmapuram, a certain king named Sandasingan was ruling the whole land,\* that an individual, whose name was Kārpadigan, visited the king and obtained employment with him. One day, whilst he was thus enjoying his prosperity, the king went out hunting with his four kinds of forces,† and having urged his horse on at full

\* Literally, “ was ruling the whole land under one umbrella ;” the umbrella being the ensign of royalty, as the sceptre with us.

† The four kinds of forces are elephants, cavalry, war-chariots, and infantry.

speed, presently found that he had outstripped his followers. He therefore drew up his horse to look back for them, when, just at that moment, Kārpadigan overtook him, and after presenting him with two\* *nelli* fruits, went off again to a great distance, in search of a spring to allay the king's thirst. At length he found one, and bringing some water from it, presented it to his majesty. 'What requital shall I be able to make you,' said the king, addressing Kārpadigan, 'for this favour?' He then allayed his thirst, and rejoicing exceedingly, appointed him prime minister of the kingdom.

"One day, during the period that he was thus employed, the king sent for Kārpadigan, and signified his wish that he should go and bring him the daughter of the king of Singal.† He consented to do so, and having settled with a merchant, he took a passage on board his ship. In the middle of the voyage the ship foundered, and as she was in the act of sinking, a fish seized Kārpadigan and swallowed him. Kārpadigan rent open its belly, made his way out, and catching hold of a seaweed which was at hand, thus contrived to reach the shore. He then mounted a rising ground, and perceived close at hand a temple dedicated to Cālī. He proceeded to pay his devotions to the goddess, and on

\* The emblic Myrobalan. *Phyllanthus emblica* Lin. The natives believe this stellated fruit to be more powerful than any other in allaying thirst. It is very sour, and forms a good substitute for gooseberries when made into tarts.

† Ceylon.

doing so, there appeared before him a beautiful princess, surrounded by a numerous train of damsels. He instantly became enamoured of her, and calling one of the followers who was in attendance, imparted to her his passion; which she, in her turn, made known to the royal virgin. The princess upon this sent for him, and said, ‘Immerse yourself in this well, and then return to me.’ So he instantly descended into the well; and no sooner had he plunged in, than he found himself transported back to his own city.

“Then all the people who saw him cried out that Kārpadigan was arrived, and as the rumour reached the king he commanded that he should be sent for. When he came, in consequence, into the presence, he turned to his majesty and related to him the details of his voyage, of the foundering of the ship, of his having been subsequently swallowed by a fish, of the manner in which he had rent its entrails, and how, by means of a creeping weed, he had gained the shore: he added all the wonders he had seen there, and the means by which he had returned.

“The king, on hearing this narrative, appointed one of his nobles as regent of his kingdom, and set out with Kārpadigan. They travelled along, and guided by the creeping weed, followed the way which it pointed out, and soon perceived the temple of Cāli. There they took up their station; and on the following day the princess came, and having paid her worship to the



Goddess, was in the act of returning, when she perceived the king and fell in love with him. She then called her attendant and sent him a message by her. The king replied, 'Very well, tell your mistress to come hither.' So the attendant went and delivered her message.

"Upon this the princess, urged by the ardour of her passion, presented herself before the king, and thus spoke, 'I am the daughter of the king of the Serpent World. No sooner did I behold you than I became deeply enamoured of you. Oh sire, requite my passion.' The king was greatly delighted, and thus addressed her, —'Here is my beloved companion who has fallen desperately in love with you;—be ye united together, even as Manmadan\* and Rati.' To this she consented; and the king, addressing Kârpädigan, said, 'Did you not on a former occasion give me two *nelli* fruits?† Now there is one (virgin) fruit for you as a recompense.' So saying the king plunged into the well and thus returned to his own kingdom.

"Which, therefore, of these did the more meritorious

\* Manmadan, a name for *Cama*, is the Hindu cupid, and his love for Rati is the prototype of all love-matches in the Eastern world.—See *Moor's Hindu Pantheon*, p. 446.

† There is a double meaning in the original, which does not admit of translation. The word *Canni* signifies "a fruit," in a particular stage of its growth before it is quite ripe, it also signifies "a virgin." The king therefore says, 'Did you not, on a former occasion, give me two fruits? It is not too much that you should have one in return.' His generosity is thus enhanced, by making so great a sacrifice under the appearance of bestowing less than he had received.

good offices?" demanded the Vedālam. Vicramāditya replied; "If a person be in the employ of another, it is but justice that he should do all in his power to serve him: that the king should resign to his servant a damsel whom he adored is the more meritorious act."

The Vedālam, on hearing him thus speak, loosed his bonds, and mounted the muruca tree.

## NINTH STORY.

AGAIN Vicramāditya mounted the tree, seized the Vedālam, bound him, lifted him up, and was in the act of bearing him along, when he related the following story:

"Listen, oh Vicramāditya! In a city called Ubastipuram, there was a king named Grahabujan, and he had a daughter whose name was Saundari. Whilst he was thinking of forming a suitable match for her with some one of high scientific attainment, a Rāja presented himself, of profound\* knowledge, wisdom, and prudence, to whom, after a due investigation of his merits, he gave his daughter in marriage.

"After the celebration of the nuptials, the young man took his bride, and returned to his own city. On their arrival, whilst the husband and wife were reposing

\* He is represented as thus wise, because he is required in the sequel to understand the language of animals.

together on a raised bedstead,\* some little ants were proceeding to pass in a line under the bed, upon which those that walked first suddenly halted. The ants that were coming up in the rear demanded on what account they were stopped; to which they replied, that there was no room to pass under the bed. The ants that stood behind rejoined, 'Can you not take up the bedstead, and throw it on one side?' to which the others answered, 'It would be a heinous sin to do so, whilst a husband and wife are sleeping together upon it.'

"The Rāja, hearing the conversation which the ants held, was struck with the oddity of their remarks, and began to laugh. The wife seeing this, asked him what was the cause of his mirth. The ants on hearing the sounds of their voices, cried out in their language to the Rāja, 'If you tell any one what we have been saying, may your head be split asunder.' The Rāja being thus threatened with a curse, became afflicted with grief, while his spouse demanded, why he did not open his mouth in reply to what she had asked? 'Since I find no favour in your sight,' said she, 'I will put a period to my existence by a violent death.' On hearing these words, the Rāja commanded that a pile of wood should be raised in the burning-ground, and stretching himself

\* Literally, "a bedstead strung with tape." The kind of bedstead is specified, because it is only such bedsteads that are elevated on legs, it being usual with the natives to sleep on mats upon the ground. The absurdity of course consists in the difficulty which a little ant finds in passing under a four-post bedstead.

upon it, was on the point of calling his wife to share his fate, when it chanced that a ewe and a ram came that way, and as they were standing together, the ram went to pay his addresses to the ewe, when the ewe turning to the ram said, ' I will not receive your attentions, unless you will gather for me some grass which is hanging in this well.' The ram, on hearing this, was much afflicted, and thus replied ; ' If in stretching out to gather that grass I should fall and be killed, whom will you then have to bear you company ? If you do not choose to associate with me, it is of no great consequence, you may go about your business.' The Raja having witnessed this scene, instantly rose up, and returning to the city, made another marriage, and lived happily.

" Therefore," said the Vedālam to Vicramāditya, " which had the more sense ?" To which Vicramāditya replied, " The ram was the wiser, though but a brute, since he did not listen to the words of a female."

On hearing Vicramāditya thus speak, the Vedālam loosed his bonds, and mounted the muruca tree as before.

## TENTH STORY.

THIS story is omitted, being unfit for publication.

## ELEVENTH STORY

AGAIN Vicramāditya mounted the muruca tree, seized the Vedālam, and having bound him, was bringing him along, when he related the following story :—

“ Listen, oh, Vicramāditya ! There is a city called Vijayanagaram, in which there was a king named Vengidasettuvan, and he had three wives, whose names were Tàragavalli, Mrugāṅgapadi, and Chandana Cuyatti. One day in the summer season, while the southern zephyrs were blowing, Tàragavalli and the king were walking in a flower-garden, when a bee came and settled upon a flower which was interwoven with the braiding of her hair, upon which she immediately fainted away, and fell down. Her female attendants raised her up, and recovered her from her swoon.

“ On another occasion, Chandana Cuyatti and the king, being engaged in mirthful conversation on the terrace of the palace, her body became blistered all over by the rays of the moon ; which her attendants perceiving, they cooled her by sprinkling her over with rose-water.

“ On another day, when the king was amusing himself in company with Mrugāṅgapadi, the sound of a rice-

beater\* happening to strike upon her ear, all the joints of her fingers became stiffened with the noise; on perceiving which the king was greatly astonished.

“Of these three, therefore,” said the Vedālam to Vicramāditya, “who was the most sensitive?” To which he replied:—“The bee settled, and the rays “darted, in consequence of which what you have described took place; but that the fingers should become “stiffened by the sound of a rice-beater surpasses every “thing.”†

No sooner had he thus spoken, than the Vedālam loosed his bonds and mounted the muruca tree.

## TWELFTH STORY.

AGAIN Vicramāditya mounted the tree, seized the Vedālam, bound him, raised him up, and was in the act

\* To clear the rice of its husk is a domestic employment practised by women, who work in pairs, being placed opposite one-other on each side of a hole in the ground filled with rice in the husk, called in India, *paddy*. The rice-beater, which is a pestle about four feet long, made of heavy wood, and shod with iron, is raised by the right arm of the one woman, who in pounding it down quits hold of it, and casts it over into the right hand of the woman opposite: she in turn goes through the same movement. A short step to the left is at the same time taken, and a gradual revolution round the hole is thus effected. The whole operation is accompanied by an appropriate song, such as is sung with every species of manual labour in India.

† The meaning is, that the causes were appropriate, however inadequate to account for the two former cases; while, in the last, the wonder is increased, because there is no analogy whatever between the cause and the effect.

of bringing him along; when he related the following story:—

“ Listen, oh Vicramāditya ! In the city of Vijayanagaram, king Vangishamārgan had a wife named Chandana-vadanai, who was exceedingly beautiful. He bore her the most ardent affection, and was so constantly in her society, that, abandoning himself to sensuality, he neglected inquiring into state affairs, which he left entirely to his minister. The minister conducted the government in an unimpeachable manner; notwithstanding which, the people slanderously asserted that he had deposed the king by stratagem, and had placed himself at the head of affairs. The minister, on hearing this injurious report, was filled with chagrin, and, unable to endure it, went on travel. The king, when he heard this, commanded others to conduct the public affairs.

While the government was thus carried on according to the king's mandate, the minister, who had previously retired, went wandering over the country, when at length he visited a city which was situated near the sea-shore. After he had remained there some time, he formed a friendship with a merchant, so intimate that they were inseparable from each other. This being the case, one day the merchant addressed him, saying, ‘ I am going a voyage on board ship, do you remain here until my return.’ He replied, that he would rather accompany him, and see the wonders contained in foreign lands. The

merchant consented, and they both embarked on board ship and set sail. On the voyage a tempest arose, and beating violently against the vessel, she was caught in a whirlwind, and carried first towards one quarter and then towards another. Whilst she was thus beating about, they came in sight of a little island, where bringing the ship to, they disembarked. They were here astonished to find a temple, and under a tree, opposite to the temple, a raised throne, upon which they perceived a beautiful female reclining. Thinking that this must be some deity, and that it was improper for them to remain there, they embarked again and returned to their own country.

“ The minister regarded the king as a treasure, which after it has been lost in the road, is restored to one’s bosom. The king, too, was greatly rejoiced, and asked him why he had left him thus alone, and what novelties he had seen in his travels. He replied, that he had retired because he could not endure that such calumnies should be promulgated respecting him throughout the kingdom. He then went on to relate what curious things he had seen in different places.

“ The king, on hearing his account, felt a desire to see these wonders ; so taking the minister with him, they embarked together on board a ship and set sail on their voyage. When they reached the small island already mentioned, they disembarked ; and perceiving the temple which was upon it, they drew near, and were surveying



it, when the king espied the damsel who had been previously seen by the minister, and thought within his mind, that not all the gods, from Indran downwards, possessed so lovely a mistress: so addressing himself to her, he intreated that she would accept him as a suitor.

She, for her part, when she beheld the king, persuaded that he could be no other than a crowned sovereign, replied, 'Oh king! as soon as the eighth day from the new moon shall arrive I will consent to a union with you.' He expressed his acquiescence, and the time at length came. So on that day the damsel, in order to keep a certain fast which she had vowed, went to bathe in a pool; and the king, aware that the minds of women are no more to be trusted than thorns under water, drew his enchanted sword, and accompanied her without her knowledge.

"Just at that juncture, as the evil genius Saniyan seized the Nalla Rāja, or as a mist envelops the sun, the giant called Jaladushtan came, and snatching her up, swallowed her; perceiving which, the king cut down the giant, tore open his entrails, and taking her out, released her. She then thus addressed the king: 'Hear, sire, the manner in which this curse came upon me. There is a bard who is one of the most distinguished of the poets about Devendran's court, and whose name is Mrugāngudan. After me, who am his eldest daughter, my father had a thousand

' sons, yet he would never, even for a single day, make  
 ' a meal without my presence. Once, on the eighth  
 ' day of the moon, I went to perform a fast vowed  
 ' to Pārvati. My father sought me in order to make  
 ' his meal, and not succeeding in finding me, he re-  
 ' mained without taking any food. On my return,  
 ' no sooner did he see me than he flew into a violent  
 ' passion, and inflicted a curse upon me that a giant  
 ' should swallow me up. Upon hearing this I was  
 ' greatly terrified, and asked him when this curse  
 ' should be removed. The violence of his rage abating,  
 ' he told me that a king named Vangishamārgan would  
 ' come and woo me, by which means a solution of the  
 ' curse would be effected, and it has been dissolved  
 ' accordingly.' So saying she completed her vows.  
 The king also bathed in that pool; after which they  
 both returned with joy together to his capital, where  
 they formed a union and lived happily together. The  
 minister perceiving this, took poison and destroyed  
 himself.

" What was the reason that he quitted life ?" asked  
 the Vedālam. To which Vicramāditya replied :  
 " He abandoned life in consequence of making the  
 " following reflections :\* ' It has turned out like giving

\* This solution is nearly as puzzling as the Vedālam's question ;  
 perhaps it may be explained thus—

. If sweet things be given to children, it is the things they care for  
 not the giver ; if fair words be spoken to the wicked (that is, if they be  
 treated kindly), they are pleased with the treatment, but forget or care  
 not

“ ‘ sweet-tasting things to children, or speaking fair  
 “ ‘ words to the wicked, or giving milk and rice to the  
 “ ‘ blind. The Deva-damsel whom I pointed out he  
 “ ‘ has carried off.’ ”

Thus spoke Vicramāditya; on hearing which the Vedālam, having loosed his bonds, mounted the muruca tree as before.

### THIRTEENTH STORY.

AGAIN Vicramāditya having mounted the tree, seized the Vedālam, bound him, lifted him up, threw him over his shoulders, and was bringing him along, when he related the following story.

“ Listen, oh Vicramāditya! In the vicinity of the city of Pudapuram there is a temple in ruins, in which a Brahman worn out with hunger lay down. A devotee having espied him, revolved in his mind how he might relieve his hunger; so, by means of magic he created a city, and brought him rice, which he there obtained from the house of a Brahman.\* The

not for the speaker; if food be given to the blind, they feel the benefit but forget the giver; or rather, from their natural defect, have not the means of knowing him. So, in the case of the minister, with whom the king was on the most intimate terms, no sooner did he furnish the king with the object of his desire than he forgot his friend; or at least the minister anticipated this result, and therefore destroyed himself.

\* We find, from the manner in which the Brahman was fed, an illustration of the law, that Brahmins must eat only of food prepared in a Brahman's house. In order that the hungry Brahman should be satisfied,

Brahman ate till he was satisfied, and recovered from his weakness. Then the devotee instructed the Brahman in magic; after which the Brahman went to bathe, and whilst he was bathing saw a vision, as it were his child coming and standing before him. Having come out of the water, he related to the devotee that on immersion he saw this vision so long as his head remained under water.

“What was the reason,” demanded the Vedālam, “that the magic was powerless with him?”\* To which Vicramāditya replied: “If the mind be wholly bent on bestowing charity to Brahmans and such like deeds, it will have power, but it will have no power otherwise.”

The Vedālam hearing this, loosed his bonds, ran away, and mounted the muruca tree.

#### FOURTEENTH STORY.

AGAIN Vicramāditya climbed the tree, seized the Vedālam, and having bound him, was bringing him along, when he related the following story.

satisfied, it was necessary to create a Brahman's house for the preparation of his food.

\* The devotee's incantation did not end in illusion, but in a substantial result, for he refreshed the Brahman with the rice which he procured at the Brahman's house in the city that he created by magic.

“ Listen, oh Vicramāditya ! In the city of Alagapuri there was a merchant who had a daughter, and she was in the habit of maintaining a criminal acquaintance with a certain Brahman, when a merchant came and asked her mother and father to give him their daughter in marriage, to which they both consented. When the period for the celebration of the nuptials arrived, the wife being unable to continue her intrigue with her paramour, the Brahman, became broken-hearted for love of him and died. The Brahman also, as soon as he heard the news of her death, died of grief. The husband, finding that his wife was no more, fell a sacrifice to the pains of love.

“ Of these three cases, which was the most wonderful ?” asked the Vedālam. To which Vicramāditya replied : “ As for the Brahman, he died in consequence “ of being deprived of intercourse with the harlot, after “ having known her and been passionately fond of her “ ever since she had arrived at womanhood ; she, too, fell “ a prey to her passion for him. Her husband, not “ knowing her disposition, died in vain.\* This was the “ most wonderful. ”

The Brahman, on the contrary, instead of actually summoning his son before him, saw him as it were in a vision, and that only so long as his head was under water. The moral of this story is sufficiently obvious.

\* The greater the disproportion between the effect and the cause the greater the wonder. The husband died for love of one whom he did not know, since he had but recently come with proposals of marriage, and whom, if he had known thoroughly, he would have hated.

Vicramāditya having thus spoken, the Vedālam loosed his bonds, as before, and mounted the muruca tree.

### FIFTEENTH STORY.

Vicramāditya again mounting the tree, seized the Vedālam, and having bound him, was bringing him along, when he related the following story.

“ Listen, oh Vicramāditya ! In an agrahāram called Piramburam, there was a Brahman named Vishnu-swāmi, who had four sons obtained by penance. These sons went travelling on account of business, and when they were thus wandering over the country, they met with a contemplative devotee, for whom they performed all kinds of service,\* in return for which he instructed them in *sanjīvi†* and the other sciences. After they had been some time with him they obtained his permission to depart ; and while they were returning home, they saw in the road one of those savage wild beasts, a tiger, lying dead, its body reduced to dust, and

\* This is still the practice in India. Youths attach themselves to men devoted to piety and learning, and serving a kind of apprenticeship to them, thus give an equivalent for the instructions they receive.

† *Sanjīvi* is defined by the Tamuls to be a medicine which restores to life by dissipating a mortal swoon.

Mūrsi tirtu wīr taru-marundu.

In the text the word is used for the art of using this medicine.

nothing but the bones remaining. So they all four went up to it, and after gathering together the bones, one of them created nerves, one created flesh, another created blood, and another endowed it with life. Then the tiger, rising up in his proper form, came and destroyed all these four persons.

“To whom, therefore,” said the Vedālam, “should this crime (of their death) be attributed?” Vicramāditya replied: “Of those four, the crime was his, who, knowing that this was a ferocious wild beast, gave it life.”

Upon hearing this answer the Vedālam loosed his bonds, and ran and mounted the muruca tree.

## SIXTEENTH STORY.

THE story which the Vedālam told when Vicramāditya again mounted the muruca tree, and having seized the Vedālam, was bringing him along.

“Listen, oh Vicramāditya! In a city named Vanāsi, a Brahman, whose name was Devasāmi, had a son called Arjuna Swāmi, whom his parents married when he had attained the age of sixteen, to a damsel named Vanapadi. During the time that the husband and wife were living together like Rati\* and Manma-

\* Rati is the wife of Manmadan; she is a personification of passion or affection.

dan,\* one night, while they were sleeping, fanned by southern\* zephyrs, a giant, who had noticed the extreme beauty of the wife, snatched her up and carried her off. Arjuna Swamī missing his wife from his side, arose in great affliction, and sought her every where throughout the land; when, in a certain agrahāram named Andapuram, he asked for food at the house of a Brahman named Prabanāman. The Brahman calling his wife, directed her to give him a meal. She accordingly brought and gave him some rice and savoury food, which he received in a leaf† and wrapped up in a bun-

\* Manmadan is the Hindu God of Love. (See article *Kāma*, Moor's Hindu Pantheon, p. 446. A translation of his synonymes, as given in the native Tamul dictionaries, will give some notion of his attributes. He is called, son of Vishnu; son of Pārvati; who has a fish for his device; husband of Rati; fresh as the spring; lord of heat; who is adorned with flowers, who is armed with a bow of sugar; the lover of flowers; who hath the moon for a parasol; who is borne on the southern zephyrs; whose car is the south wind; armed with five arrows, namely, the lotos, the asogam (a fabulous flower), the jasmin, the blue lotos, the mango flower; the incorporeal; the attractor of hearts.

† The southern breezes are considered particularly propitious to love, whose god, as we perceive in the foregoing note, is borne on their wings.

‡ The leaves of the banyan tree stitched together with thorns, answer in India many of the purposes to which coarse paper is applied in this country. Shopkeepers use them for wrapping up parcels, and as in the present instance, they are often employed to contain articles of food, or to serve as a platter from which to eat it. . We perceive that the Brahman did not make an immediate repast; on the contrary, he did what all who have been in the East must have seen done a thousand times, made the rice up in a little bundle, which he probably tied in the corner of his waistcloth, and reserved it for a future occasion. He would then eat



die. So one evening, after bathing and finishing his devotions, he sprinkled water on the rice which he had kept in his bundle, and was in the act of eating it, when, even as a sickness visiting the flower of youth, and as death coming in the hour of full enjoyment, and as a danger coming upon one who is alone, a kite which, urged by hunger, had seized upon a cobra de capella, brought it directly over the food which the Brahman was eating, where he took it up in a tree and pecked it with his beak. From the pain which it suffered it vomited poison, and that poison fell into the food, which the Brahman unconsciously ate, in consequence of which he lost his life.

“To whom, therefore,” said the Vedālam, “is to be attributed the guilt of his death?”\* To which Vicramāditya replied: “He obtained the food through charity. The kite, urged by hunger, was killing the snake which it had seized, when it vomited in consequence of the pain which it suffered. It would be a sin in any one who should pronounce to whose charge the death ought to be laid.”†

it cold, moistening it with water, and squeezing a lime over it to render it more palatable.

\* Literally, “of his having attained eternal happiness.”

† This answer is illustrative of Hindu superstition. The Garudan, or Brahmani kite, as it is popularly called by Europeans, is deified by the Hindus (see article *Garuda*, Moor’s *Hindu Pantheon*, p. 334, *et seq.*), and is made the Vāhana, or vehicle of Viabnu. Like the Ibis of Egypt, its utility in destroying noxious reptiles has, in all probability,

The Vedālam on hearing this loosed his bonds, and mounted the muruca tree as before.

## SEVENTEENTH STORY.

AGAIN Vicramāditya mounted the muruca tree, seized the Vedālam, bound him, lifted him up, and was in the act of carrying him along, when he related the following story.

“ Listen, oh Vicramāditya ! There is a city called Ayyotti, in which there was a merchant named Viragedanan, who had a daughter whose name was Ratnapadi. Her beauty was such that there was no one an adequate match for her, and to such extraordinary personal charms she added youth and talent, so that many persons came and sought her in marriage. She was, however, very happy with her mother\* and father,

raised it to this distinction, and as Vishnu is a personification of the preserving power, Garuda is properly enough made his supporter. But the destroying power is as much the object of worship from fear, as the preserving power from gratitude; the *Nalla Sarpa*, or good serpent, one of the most poisonous of the tribe, called by Europeans by its Portuguese name *Cobra de Capella*, is therefore likewise deified. The good king Vicramāditya was too politic to offend either powers, so he makes it a matter of conscience, not to lay the sin at the door of either kite or serpent.

\* I put these relations in the Tamul order, to shew the compliment thus paid to the honoured title of mother.

and intimated that she would not submit to become the wife of any body. At that time there were some robberies committed in the city, the authors of which nobody could discover. In consequence of this the inhabitants who resided in the neighbourhood preferred a complaint to the King. The King, when he heard it, went in the middle of the night and patrolled the city, in order that he might apprehend the robber; and while so employed, he encountered one who followed the profession of theft,\* and who was the chief of all the robbers, with his body blackened, his head bare, girded with a black cincture, and wearing a weapon to cleave asunder those who opposed him. The King demanded who he was—‘I am,’ said he, ‘the son of Bhadra Cālī,† the tutelary goddess of this

\* The profession of theft is as regularly followed in some parts of India as any other calling, and we find an appropriate garb and language constantly alluded to in written accounts of robbers. The shaving the head, together with the blackening and anointment of the body, are precautions usually taken by this tribe. From the difficulty of catching hold of a naked body so covered, the police of the East are furnished with an instrument which seems to have been suggested by the claws of a tiger. It is composed of four iron rings welded together side by side, through which the fingers pass, and from the edge of which, in the palm of the hand, four sharp iron hooks project. Thus provided, the officers of justice have no difficulty in seizing the oiled body of their victim, whose agony seems to form no consideration in the employment of this instrument. Its use is of course confined to the native governments.

† This excuse was not unnatural, as the tutelary deity of the place might well be supposed to have her emissaries abroad for its protection; neither was it an extravagant supposition, that the king should desire such a personage to protect his palace.

‘neighbourhood, and I am going my rounds about the town.’—‘Very well,’ replied the King, ‘come and be chief guard of my palace.’ By this stratagem having enticed him away, he secured him within his castlegates, and then entered himself within his palace.

“The robber now, by means of his own language, called some other thieves to his assistance, who were consulting together how they might kill the King, when the guards of the palace overhearing their discourse, reported it to his majesty, who instantly assembled his troops, and having surrounded the robbers, slew them all. The chief robber, however, he apprehended, and commanded that his hands should be tied behind him, and that he should be paraded round the city and afterwards impaled. Accordingly they took him away, smeared his body all over with sandal-wood, hung a garland around his neck, and were in the act of making the tour of the city, when in coming to the street occupied by the merchants of the place, Ratnapadi, who had never before felt love for any body, the moment she saw the robber became enamoured of him. Her mother and father perceiving this, told her that people would accuse her also of being a thief if she thus fell in love with a robber at first sight. Ratnapadi replied, ‘The robber, and none other, shall be my husband; to him alone will I be wife. If by any means his release can be obtained, my life will be saved; but if not, I will voluntarily destroy myself.

On hearing this every one thought it a most extraordinary affair. Her father, however, determined at all hazards to go and see the King; and taking a precious cat's-eye,\* he went to his majesty, and placing it before him, thus spoke: 'I have a daughter obtained by the performance of long penance; she has fallen in love with this robber: if thou wilt release and spare him, I will present thee with great riches.' The King looking at him, replied: 'Ask any thing else, be it what it may, I will give it you: it is impossible to release a thief who has been so long committing depredations. Besides,' he added, 'you must be yourself a thief, who come thus to speak in behalf of a robber. Get out of my presence!'

"The merchant, when he heard these words, returned home in great sorrow, and related the circumstances which had passed at the King's palace. His daughter, on hearing them, arose in a passion, bared her head, smote her breast, and followed after the robber, weeping and howling. Perceiving which, and that her father and mother followed her with lamentation, all the people beheld the spectacle with astonishment, and followed in their train. They then, after performing the circuits, brought the robber to the impaling stake, which was set up in the field of execution. While they were impaling him, the robber turned round, and looking at the mer-

\* No one visits a great man in India without a present in his hand. On occasions of mere ceremony, a lime is deemed a sufficient offering; but usage requires that it should be made.

chant-damsel, and at her father and mother, first laughed, and then wept and died.

“The merchant’s daughter, on witnessing his death, lighted a fire, and was in the act of destroying her life in it, when Shribân\* and his consort, who had viewed all these transactions from the sky, called out to the damsel from the bull-vehicle on which they were seated, and said, ‘Ask whatever gift you desire;’ to which she replied, ‘I wish you to raise up this robber and present him to me.’ They were delighted with her constancy, and having resuscitated the robber, delivered him over to her, and went to Cailāsam. Then all the people, with one accord, gave the damsel in marriage to the robber, and they were rendered exceedingly happy. On hearing this, the King was greatly delighted, and appointed the robber to be chief commander of his troops.

“Now,” said the Vedālam, “when that robber was at the point of death, what was the reason that he first laughed, and then wept, before he died?”—“First he laughed,” replied Vicramāditya, “to think that such an extraordinary event should have taken place, although the girl had not been previously acquainted with him; then he wept, being moved to compassion when he saw the affliction of her father and mother.”

On hearing this, the Vedālam loosed his bonds, as of old, and mounted the muruca tree.

\* A name of Siva.

## EIGHTEENTH STORY.

AGAIN Vicramāditya mounted the muruca tree, seized the Vedālam, bound him, placed him on his shoulders, and was in the act of bringing him along, when he related the following story.

“ Listen, oh Vicramāditya ! In the city of Gopālam, king Kīrtikesan had a daughter named Bagavati, who being exceedingly accomplished, a Brahman, named Tanmaswāmi, having an opportunity of seeing her, fell in love with her. The king’s daughter also was smitten on beholding the Brahman, who, urged by the vehemence of his passion, began to consider by what stratagem he might obtain her. So meeting with a *Saniyāsi*,\* named Ulagadevan, he imparted to him the particulars of his passion. The *Saniyāsi* entered into his views, and having dressed him up in the disguise of a girl, pretended that he was a virgin, and taking him with him, paid a visit to the king. ‘ I am going,’ said he,

\* The *Saniyāsi* is a religious devotee of the fourth order of Brahmins, who lives on charity, having abandoned matrimony, and other worldly connexions with society. He is regarded with veneration even by kings, as this story exemplifies. It appears that he is more accommodating to others than to himself. Throughout these tales, it will be observed, that the Brahmins are made the heroes of adventures that do little credit to their morality. For an account of the *Saniyāsi*, see Wilson’s paper on the religious sects of the Hindus.—*Asiatic Res.*, vol. xiv., p. 133.

‘ on pilgrimage to Cāsi ; be pleased to take this girl  
‘ under your protection until my return.’ So saying, he  
went away ; and the king, not being aware of the fraud  
ordered him to be placed with his daughter.

“ One day, while he was thus situated, the princess  
discovering him, said, ‘ What treachery is this ?’ He  
explained, that he had pursued this method in conse-  
quence of his passion for her. She accepted his ex-  
planation, and they both associated together. While  
matters were thus settled between them, the princess  
became pregnant ; and at this time the son of a courtier  
visited the king, and demanded his daughter in mar-  
riage. He consented, but married him instead to the  
girl (the Brahman in disguise) belonging to the house  
of the Saniyasi. After the wedding the husband took  
her home, when she began to complain, and said that  
she felt much indisposed. Upon this the husband asked  
what was to be done ; to which she replied, that if he  
went and performed a religious pilgrimage to the Ganges  
it would restore her to health. The courtier, on hearing  
this, set out on pilgrimage.

Then Ulagadevan returned, accompanied by a dis-  
ciple, and, visiting the king, requested him to restore  
the damsel whom he had left in his charge, as he wished  
to marry her to his disciple. Upon this the king became  
alarmed, and said that he had already married her to  
the courtier’s son, and that therefore he would give up  
his own daughter in her stead. The Saniyasi consented



to this, and having married his pupil to the king's daughter, whilst the husband was bringing her away she sent and acquainted the Brahman with her situation, who instantly came and claimed her as his wife. A dispute arose between them, each asserting that she belonged to him.

"Therefore," said the Vedālam, "of those two persons whose wife ought she to be?" Vicramāditya replied:—"The Brahman associated with her by stealth; his wife she ought to be who married her with the consent of her parents!"

The Vedālam hearing this, loosed his bonds, and mounted the muruca tree as before.

## NINETEENTH STORY.

AGAIN Vicramāditya mounted the tree, seized the Vedālam, bound him, and, raising him up, threw him over his shoulders, and was carrying him along, when he related the following story.

"Listen, oh Vicramāditya! In a city which is called Padmapuram there was a king named Simuda Vāgan. He was a protector of all those who sought alms, and a mighty warrior both by sea and land; moreover, he was constantly wandering through his dominions, to find out whether any thing extraordinary occurred. In

those days there were, in a certain wood, a great many serpents, which a Brahmany kite having discovered, used to seize and devour indiscriminately. One day all the serpents in the wood assembled and thus addressed the kite:—‘ We entreat you, sir, to grant us ‘ a boon.’—‘ I will do so,’ replied he, ‘ name it.’ So they thus petitioned—‘ We are at thy feet in this wood. ‘ You have seized and devoured great numbers of us; ‘ if you will cease to do so for the future, one of us ‘ will come regularly every day, and him you may eat ‘ up.’ Having made this agreement they went away.

“ From that day forth he continued to devour them in regular succession, until it came to the turn of a serpent named Sangasūdan, who was the only son of his mother. His mother, therefore, wept with exceeding sorrow, crying out, ‘ Alas ! the shade of a tree is no shade, an eye ‘ is no eye, and a son is no son.’\*

“ At this time Simuda Vāganan, who had approached the wood looking out for adventures, heard her, and demanded why she wept. The serpent related all the particulars of her situation, and the king perceiving her grief consoled her, and entreated her not to be cast down. ‘ I must fulfil my fate,’ said the serpent: ‘ but why

\* I presume the meaning to be : if I am bereaved of my son, the shade of a tree will be no shade to me, my eyes will be no eyes to me ; that is, the most precious things will be thrown away upon me. The value of a tree's shade is very different in India from that which it possesses in this country. Nothing can more clearly evince this, than the placing its loss on an equality with that of an eye.

‘ should you interfere, why should you sacrifice your life?’\* Whilst she was speaking thus, the kite, desiring his prey, came in great anger; which the king perceiving, said, ‘ Devour me instead of the serpent, and satisfy your hunger.’ The kite reflecting in his mind that this was a virtuous personage, rejoiced and said, ‘ Demand what gift you please and I will give it you.’ ‘ Grant me,’ replied the king, ‘ this boon, that henceforth you will eat no living serpents, but feed upon serpents which have died according to their destiny.’ The kite gave his promise that he would grant this, after which he departed. The king also went to his capital.”

“ Which, therefore, was the greater of these two?” demanded the Vedālam. To which Vicramāditya replied :—  
 “ The king† was a man and understood all things, in consequence of which he promised to give up his life.  
 “ The kite was in the habit of feeding on whatever it seized : that a charitable thought should come across it, and that it should promise to abandon its prey, was the greatest action.”

Vicramāditya having spoken thus, the Vedālam loosed his bonds as before, and ran and mounted the muruca tree.

\* More seems to be understood by the serpent than the king has yet expressed. She seems to anticipate the offer which he is about to make.

† The meaning is, that the king was endowed with reason, and therefore it was not so extraordinary that he should feel compassion, as a kite, which is a bird of prey, and whose promise to abandon his habits was contrary to his nature.

## TWENTIETH STORY.

AGAIN Vicramāditya mounted the muruca tree, seized the Vedālam, and having bound him, was bringing him along, when he related the following story.

“ Listen, oh Vicramāditya ! In the city of Kanagapuram there was a king named Visāḍaran, who meeting with a *Comutti* girl fell in love with her, and with the intention of marrying her sent for his soothsayer, and commanded him to go and examine the horoscope of that damsel and report the result. The soothsayer told him, that if he married the girl he would lose his kingdom. The king, upon hearing this, suppressed the love which he felt for the girl, and gave her in marriage to his prime minister.

“ On a certain occasion, some time afterwards, when she was on the terrace of her palace, the king saw her and felt deeply enamoured of her. The prime minister perceiving his passion sent for the *Comutti* damsel, now his wife, and commanded her to approach the king and seek his favour. She went accordingly ; but the moment the king saw her he sent her away, bearing in mind that one person must not interfere with the wife of another. This effort, however, produced such a delirium of mind that he abandoned existence. Perceiving this, the prime minister also died of grief, to think that

the king should have fallen a sacrifice to a passion for his wife.

“ Which, therefore, was the greater action of these “ two ? ” demanded the Vedālam. To which<sup>A</sup> Vicramāditya replied : “ The king’s was the greater action, to reject “ the damsel, notwithstanding her beauty, and, regard- “ less of his own passion, to send her away.”

The Vedālam, on hearing Vicramāditya’s reply, loosed his bonds and mounted the muruca tree.

## TWENTY-FIRST STORY.

AGAIN Vicramāditya mounted the muruca tree, seized the Vedālam, and having bound him, was bringing him along, when he related the following story.

“ Listen, oh Vicramāditya ! The king who ruled in the city of Sittirapuram once went hunting, and in a certain wood saw a damsel, of whom he became enamoured. On demanding who she was, she replied that she was the daughter of the great Muni *Kānagan*. The king was greatly delighted, and was making love to her under a *margosa*\* tree, when a giant espied them, and immediately arrested them, with a threat that he would devour them both. Hearing this, the king with

\* *Melia Azadirachta*, Lin., called in Tamul *Veyyon*, is a large and handsome tree, very common in the Peninsula. Its leaves and bark are used in tanning leather ; and medicinally, it is employed as a substitute for bark.

fear and trembling addressed the giant in a tone of supplication: upon which the giant was softened to pity; but said that he would consent to spare them only on condition that ~~he~~ should be presented with an only child as a prey.\* The king, agreeing to this, gave his promise to the giant that he would do as he required. So returning to his own city, he gave much riches to a poor Brahman and obtained his child, whom he delivered up to the giant. The giant was in the act of sacrificing it, when the child laughed."

"Why did it thus laugh?" said the Vedālam. To which Vicramāditya replied: "If any one punish a child, it appeals to its father and mother; if the father and mother punish it, it must appeal to the king; if the king punish it, it must appeal to the deity; but if the deity thus treats it, to whom can it appeal? Reflecting thus, it laughed."

The Vedālam hearing this, loosed his bonds, and mounted the muruca tree.

## TWENTY-SECOND STORY.

AGAIN Vicramāditya mounted the muruca tree, and having seized the Vedālam, was bringing him along, when he related the following story.

\* The expression in the original is literally "a child born of one father and mother."

“ Listen, oh Vicramāditya ! In an agraḥāram called Pradagisālan, a Brahman, whose name was Sirojanan, had a son called Armasudan, who died by an accident just as he had attained the age of *maṣṭhoṣṭi*. His father and mother took him, in great affliction, and carried him to the burning-ground, and were just on the point of consuming him with fire, when the *Saniyasi*, named Varamārdana Muni, passed that way, and perceiving the corpse, quitted his own body, and entered into it. Then the dead man, as if he had been awakened from a sleep, rose up as he was before his death ;\* which, when his father and mother and the rest of the people saw, they took him home again with great rejoicings, and as they were going along, the youth first wept, and then laughed.

“ On what account,” said the Vedālam, “ did he thus weep and laugh ? ” To which Vicramāditya replied : “ He† wept to think that he had quitted the body which his father and mother had reared, and had entered into another birth : on the other hand, he laughed to think that he had abandoned an aged body, and had entered into one that was youthful.”

The Vedālam hearing this, loosed his bonds and mounted the muruca tree.

\* That is, so far as his body was concerned. The soul was now, of course, that of the *Saniyasi*, as clearly appears by the answer.

† That is, the *Muni*.

## TWENTY-THIRD STORY.

AGAIN Vicramāditya mounted the muruca tree, seized the Vedālam, and was bringing him along, when he related the following story.

“ Listen, oh Vicramāditya ! In the city of Shegāpuram, as king Natchetiran was one day patrolling the streets, he met in his way with some robbers *\*who had plundered a girl of her ornaments, and were detaining her as their prisoner in a starving condition.* The king attacked and slew them, and after his victory lodged the girl in an old temple which was in the vicinity, whilst he himself entered the city, in order to cook a meal and bring it back to her.

A procuress met him on his return, and after soliciting him with earnest entreaties to accompany her, under an assurance that she would afterwards carry the food to the girl, she took him along with her and left him with her mistress. The mistress no sooner beheld him than she fell in love with him and detained him ; so that he forgot, in her society, the poor girl whom he had left in the temple, and who was grieving, because the king who had gone to fetch food for her was still not returned.

“ Whilst she was in this situation, a merchant chanced to perceive her, and taking her away to his own house, placed food before her. They were thus enjoying each other’s company, when he perceived a rat running along,

\* There is evidently a passage left out in the original, which I have supplied from the context, and marked by Italics.



which he struck at and killed. Upon this he launched out into many various expressions of boastings and vauntings of his own courage; which when she heard, she made the following reflections: ‘*Talk you thus big because you have killed a rat! The king who quitted me just now, cut to pieces a band of robbers and brought me away; he made not such a mighty swaggering, and yet you must needs talk thus.*’ Maintaining such an opinion as this, she was unable to endure remaining with such a contemptible wretch, and quitted life. Perceiving this, the merchant, under the influence of fear, lest the king who had left her in the temple, should hear of her death, and should seize on his property and kill him, bestowed all his wealth in gifts and charities, and destroyed himself. Then the king, who had abandoned her, recalling her to mind, went and searched in the place where he had lodged her, but being unable to find her, was grievously afflicted and destroyed himself. The procuress hearing the news, and reflecting that it was through her means that these three persons had lost their lives, likewise destroyed herself.

“Of these four persons, who was the most extraordinary?”, demanded the Vedālam. To which Vicramāditya replied: “The rest died through excess of passion; \* the death of the procuress was the most extraordinary.”

\* That is, the girl, through excess of hatred and contempt; the merchant, through excess of fear; the king, through excess of sorrow. There is no passion attributed to the procuress.

The Vedālam hearing this answer, loosed his bonds and mounted the muruca tree.

## TWENTY-FOURTH STORY.

AGAIN Vicramāditya seized the Vedālam, bound him, rolled him up, lifted him, and was carrying him away, when he related the following story.

“ Listen, oh Vicramāditya ! King Senābadi having determined on travelling round the world, left his wife and his daughter and set out on his tour. Without his knowledge, his wife and daughter followed him, and as they were travelling along missed their way ; so not knowing which road he had gone, they took that which lay straight before them. As they proceeded on their journey it began to rain,\* and they therefore put up in a choultry. They then pursued their journey on beyond it, when two Brahmins, a father and son, who were travelling along that road, observing their footsteps, said to each other, ‘ These appear like the  
‘ footsteps of some females or other, let us therefore  
‘ follow them, and if they should fall into our hands  
‘ we will detain them, the large footsteps for the father,  
‘ and the little footsteps for the son.’ Having thus agreed, they engaged in the pursuit ; and after they had

\* The incident of the rain is, of course, essential to the appearance of footsteps.

gone a long way, they at length espied them under a lofty banyan tree, with boughs hanging down to the ground, and found that the large footsteps belonged to the daughter, and the small footsteps ~~to~~ the mother; nevertheless, as they had already made an agreement, the son married the mother and the father the daughter.

In due time they each had a child, which attained the age of five years.

“ This being the case, what was the relationship,” said the Vedālam, “ between the two children ?” and perceiving that Vicramāditya could not make it out, he greatly rejoiced, and thus kindly addressed him : “ Well ! well ! Vicramāditya, you wish me to accompany you, do you ? I will tell you something that you may rely on as fact ; listen !” So saying he thus began. “ True,\* you have had a great deal of trouble in seizing me and carying me along ; but if you take me and deliver me to the Muni Sāndasilan, he will be greatly delighted, and will tell you to perform ablution. After you have done so, he will direct you to make obeisance, and while you are bowing, it is his intention to punish you by cutting off your head.”

The Vedālam having thus spoken, Vicramāditya turned towards him, and demanded what he ought to do in order to avert this (fate) : to which the Vedālam replied :

\* It seems, therefore, that it was out of kindness towards Vicramāditya that the Vedālam escaped from him whenever he succeeded in solving his proposition.

“ Do not, oh Vicramāditya, as he bids you, but say to him, ‘ I am a king ; after you have shewn me the way ‘ to perform ablution I will perform it.’ Then, when he has done so, <sup>and</sup> is making obeisance, cut off his head and throw it into a pit filled with fire, when the goddess Cālī will graciously appear to you, and will ask you what gift you desire, and will grant you whatever you wish.”

Vicramāditya listened to all that the Vedālam said, and accordingly took him away, and delivered him to Sānda-silan, who was greatly delighted, and told him to go and perform ablution in the river, and return to him. “ Do you bathe first,” replied he, “ and I will do so afterwards.” He agreed to this, and having bathed, Vicramāditya also bathed, and then came and stood near him. Then the Muni told him to come to the right hand.\* “ Do you come first,” he replied. So the Muni went first, and he followed. “ Afterwards perform obeisance,” said the Muni: to which he replied, “ I am a king, and therefore do not understand how to make obeisance ; do you perform obeisance first, and I will do so afterwards.” Accordingly he performed obeisance, and instantly the king cut off his head with the sword which he held in his hand, and threw it into a pit of fire. The goddess immediately appeared, and addressing Vicra-

\* That he might have the fairer opportunity of cutting off his head, as the executioner, who beheads with a sword, must of course place the culprit on his right.

māditya, thus spoke: "Thy renown, and manhood, and good disposition, and affection, and partiality, and charity, and urbanity, and magnanimity, I have witnessed and lauded; therefore may you retain your station so long as the sun and moon shall endure." Thus vouchsafed the goddess, and Vicramāditya, after having obtained her boon, returned to the city of Uchini.\* The Vedālam too was absolved from his curse.

Such is the narrative of all the particulars which the Muni Nāradaṇ related to the mighty Indran.

\* The Tamul corruption of Ujjayini or Ougein, the capital of Vicramāditya.





